THE CHURCH RECORD.

A Weekly Paper, devoted chiefly to the cause of Christianity and Education.

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THE CHURCH RECORD.

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Historical.

We offer to our readers to day, the history of a transaction interesting, at least in our view, as illustrating, first, the hostile feeling entertained by some toward the Church of England in New York, at the period when she was supposed to bask in the sunshine of governmental patronage; and next, the reverence of the other Christian denominations in the city for what was deemed alike sacred by all, and their abhorrence of a wanton act of desecration.

We avail ourselves also of this, the first occasion on which we have presented ourselves before our readers, to speak more fully than we have done in our prospectus, of this department of our paper; and as, of necessity, what we have to say, is in part, of ourselves, we will endeavor to tell our story with the brevity of a becoming modesty.

It is probably known to a portion of the communion to which the editor of this paper belongs, that the labor of some years has placed in his possession a large and hitherto unpublished mass of materials illustrating the history of the Protestant Episcopal Church in the United States, and incidentally also throwing light upon the civil history of our country.

It is also known to some, that, (whether he be deserving of the trust or not,) it has pleased the General Convention of the church to which he belongs, to confide to the editor, the duties of historiographer of the Protestant Episcopal Church in the United States. He has in part performed his duty, to the extent of his ability, with as much impartiality as he could, and hopes to perform the residue of it. One purpose of this department of his paper, and one of the objects he had in view in its establishment, is to furnish himself with a medium of communication, through which he may perform his duty. Indeed, it has appeared to him that the establishment of the paper with its record of passing events in the church, and its memorials of her earlier history, furnishes just such a depository of facts as comes legitimately within the scope of his alloted duties. He is desirous that the history of the church should be known to her members, and he deems this the best mode of communicating that history.

He hopes not to be misunderstood in the remark, that he makes no complaint of past pecuniary sacrifices in the performance of his work; what he has expended or what done is a free-will offering of love to the church; but he is not ashamed to say, that he is neither rich enough, nor silly enough, not to consult economy in the further prosecution of his task. Of that task he will try to acquit himself inoffensively; if in this he should fail, he will at least keep within his own bosom a consolation of which no one can deprive him, that he has endeavored in the fear of God to do his duty *faithfully*, by speaking of men and things as they stand before him in what (after diligent search,) he believes to be the *truth* of history.

In this department of the paper therefore, will appear from time to time portions of the original materials in the editor's hands, and also his own labors in the form of a continued historical narrative of the dioceses. At an early period will be commenced the publication of the constitution and canons of the church, with notes historical and explanatory, and a report of such cases as have undergone what may be deemed a deliberate adjudication. Our extracts of to-day are from MSS. copied from documents in the possession of the Archbishop of Canterbury.

PAPERS CONCERNING THE BREAKING OPEN THE CHURCH AT NEW YORK.

NEW YORK, Feb'y 15, 1714.

To the Honorable the Gentlemen of her Majesty's Council for the Province of New York in America. The humble Petition of William Vesey, Rector of Trinity Church in the city of New York, humbly sheweth unto your Honours,

That on Tuesday night last, some wicked and sacriligious person or persons having broken into the north window of the steeple of the said church, and broke down the window of the vestry room, did cut or tear off the sleeve of one of the surplices that was in the said room, and did rent and tear another to pieces, and not being contented with that, did carry the same surplice with several Common Prayer books and Psalm books into the church yard, and having spread the surplice on the ground, and put the Common Prayer books and Psalm books round it, did grossly defile the sacred vestment as the greatest outrage and most villanous indignity they could offer to the Church of England and her holy priesthood, and in defiance of God and all religion.

The indefatigable care and diligence your honours and the aldermen of this city have used to discover the authors of such unheard-of villanies, are sufficient testimonies of your honours, and their great zeal for religion, and readiness to defend our church from such sacriligious and barbarous practices, and to protect the ministers from the insults and indignities of wicked persons, disaffected not only to her holy order and doctrines, but to all Christianity.

Your Petitioner, therefore, in order to detect such wicked persons, thinks himself under an indispensable duty to represent to your honours, that on Saturday night last, your Petitioner was informed by the under-sheriff, Mr. Barnes, that some short time before the committing this horrid wickedness, that a person or persons at the house of Robert Drummond, declared and threatened that he or they would sacrifice your Petitioner, or do your Petitioner some mischief in a little time, or to that effect.

As your Petitioner conceives such threatening speeches could not proceed from any personal prejudice, he not having (to his knowledge) given any just occasion of offence to any person, so your Petitioner hath good reason to believe that nothing but his holy function could render him obnoxious to such irreligious and wicked persons, who are most to be suspected as guilty of the late sacriligious outrage committed against the church.

Your Petitioner humbly prays your honours, that you will be pleased to proceed in your examination into these great offences, in order to discover the criminals, and bring them to condign punishment; and that your honours will, in the meantime, take such lawful methods for the preserving your Petitioner's person from the dangers threatened against him, as in your wisdom you shall think meet and most expedient.

And your Petitioner shall ever pray.

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To the Honorable her Majesty's Council for the Province of New York.

NEW YORK, Feb'y 15, 1714.

We the Minister, Elders, and Deacons, of the Reformed Protestant Dutch Church within the City of New York, cannot sufficiently express our abhorrence of that wicked and sacreligious fact committed the night between Tuesday and Wednesday last, by some impious persons, in Trinity Church within this city, being a structure built and dedicated to the service of God; the discovery and punishment of which heinous crime, we esteem ourselves so deeply concerned in, to the end it may deter others from attempting the like on that, our, or any other building set apart for divine worship within this city; that we humbly take leave to offer to your honours, that if his Excellency or your honorable board shall think fit to issue a proclamation with reward to the person that shall make a discovery of the said wicked offence, we will cheerfully contribute the sum of fifteen pounds toward an encouragement for the person that shall make such a discovery.

We are your most dutiful, most humble, and most obedient servants.

In nomine Synodii,

GUALTHERUS DU BOIS.

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To the Honorable her Majesty's Council for the Province of New York.

NEW YORK, 16 Feb'y, 1714.

We the Minister and Elders of the Reformed Protestant French Church within the city of New York, cannot sufficiently express our abhorrence of that wicked and sacriligious fact committed the night between Tuesday and Wednesday last, by some impious persons, in Trinity Church within this city, being a structure built and dedicated to the service of God; the discovery and punishment of which heinous crime we esteem ourselves so deeply concerned in, to the end it may deter others from attempting the like on that, our, or any other building set apart for divine service within this city. That we humbly take leave to offer to your honours, that if his Excellency or your honorable board shall think fit to issue a proclamation with a reward to the person that shall make the discovery of the said wicked offence, we shall cheerfully

contribute the sum of ten pounds towards an encouragement for the person that shall make such a discovery ; and in duty bound we shall pray.

A copy was signed by Lewis Roue, Minister of the French Church in New York, John Barbarie, Elder, Louis Carre, John Lafont, Andrew Fresneau.

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To the Honorable the Gentlemen of her Majesty's Council for the Province of New York.

FEBRUARY 19th, 1714.

We the Rector, Churchwardens, and Vestry of Trinity Church in the city of New York, in Vestry assembled, having taken into consideration that late most impious and wicked fact committed against our church, as the same has been laid before your Honorable Board by the Rev. Mr. Wm. Vesey, Rector of our said Church, think ourselves obliged to declare our detestation and abhorrence of such a sacreligious affront done to the Church of England and all religion.

The diligent search and strict examination your Honorable Board, as also the magistrates of this city have used and taken to discover such heinous offenders, give us the greatest satisfaction, believing the great readiness and zeal that have been showed and exerted on this occasion, may be a great means to prevent such lewd and irreligious practices for the future, and which deserve from us the most hearty acknowledgments.

Nor do we receive less consolation from the pious concern our Christian brethren of the Reformed Protestant Dutch Church, and Reformed Protestant French Church within this city have expressed on this occasion, and their generous contributions offered toward a discovery of the malefactors are sufficient evidences of the great christian charity and brotherly love that have long been established between us, and which, we hope, will always continue to the great disappointment of the enemies of christianity.

We beg leave to observe to your Honorable Board, that, notwithstanding his Excellency's Proclamation against immorality and profaneness, and the great diligence of the magistracy of this city in their several stations, there are some busy mockers and scoffers of religion, who ridicule both sacred things and orders by their profane lampoons, thereby vilifying the ministers of Christ and exposing them and their holy function to reproach and contempt ; and it is with the greatest concern that we find those vices so flagrant, that the innocent and unblameable life and conversation of our Rev. Rector, for many years amongst us, have not been able to protect him from the false calumnies and barbarous reproaches and threatenings of such irreligious and wicked persons, which we humbly conceive, hinders the word of God, and naturally tends to infidelity and atheism.

To the end, therefore, that these presumptuous offenders against our holy church may be discovered and brought to exemplary punishment, that thereby a stop may be put to the torrent of lewdness, irreligion, and atheism, we humbly pray your honours to recommend to his Excellency the issuing out a Proclamation, with a promise of pardon to any one of the said offenders that shall discover the other, so that they be thereof convicted, and also to have all the rewards therein mentioned ; and as an encouragement for the said discovery, we, the Rector, Church-wardens and Vestry of Trinity Church, aforesaid, will willingly contribute and pay to the person discovering, the sum of thirty pounds, and shall always most gratefully acknowledge the great obligations we owe to this Honorable Board for their zealous care and protection of our injured Church ; and we are with the greatest regard,

Your honours most obedient humble servants.

Signed in Vestry,

WM. VESEY, Rector,	P. BARBARIE, Ch. War.
J. STEPHEN,	J. NOXON,
JOSEPH WRIGHT,	SIMEON LOUMAINE,
CORNELIUS LODGE,	WM. ANDERSON,
ALEX'R. MOORE,	NATH'L. MARSTON,
RICHARD HARRIS,	ROBERT ELLISON,
JOHN READE,	THOMAS CLARK,
MAY BURKLEY,	RICHARD WILLET,
H. VERNON,	THOMAS DAVENPORT.

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BY HIS EXCELLENCY.

Robert Hunter, Esq., Capt. General and Governor in Chief of the Provinces of New York, New Jersey, and all the Territories thereon depending in America, and Vice Admiral of the same, &c.

A PROCLAMATION.

Whereas, it hath been represented to me by some of the gentlemen of her Majesty's Council of the Province of New York, that in the night between the ninth and tenth days of February last, Trinity Church in that city was broke open, the books of divine service, and the vestments dedicated to that use carried out, tore to pieces, and grossly defiled: And whereas, such an impious outrage cannot be supposed to have been perpetrated by any but such as are avowed enemies of religion in general, or to the civil and religious constitution of England in particular, *or such as for filthy lucre, or worse purposes, may have in appearance conformed to, or complied with either, but by their unchristian and lewd conversation, and their disloyal and seditious conduct, sufficiently manifest their aversion to both*: to the end, therefore, that the actors, abettors, or contrivers of such an unexampled affront to religion and the Church of England may be detected, *and the hellish devices of those who may have endeavored to load the innocent with their own guilt* may be disappointed, I have thought fit, by virtue of the powers and authorities granted to me by her Majesty's letters patent under the broad seal of Great Britain, to make, and order to be published, this Proclamation, promising a reward of fifty-five pounds to any person or persons not guilty of the above recited atrocious crime, who shall make such discovery of the same as may be sufficient for the conviction of the authors or contrivers of that impiety in a due course of law, and if any person guilty of the same, shall make such discovery of his accomplices as is above said, such person is hereby entitled to and promised the reward above mentioned, besides indemnity and pardon for himself and one more, such as he shall name, if more than two were guilty of, or privy to the fact. Given under my hand and seal at Burlington, in New Jersey, the third day of March, in the 12th year of her Majesty's reign, Anno Domini, 1714. R. HUNTER.

By his Excellency's command,

GEO. CLARK.

God save the Queen.

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REMARKS TO GENERAL NICHOLSON.

Upon the villanous indignity offered lately to our church, the Council immediately assembled and used their utmost endeavors to find out the offenders ; and wrote to the Governor who was then at Burlington on this occasion : upon which the enclosed proclamation was issued ; and his Excellency acquainted the Council by letter, that they had not made proper steps to discover the crime, or to this effect ; besides that it was the business of the magistrates of the town to enquire into it, and that the chief points they had been upon were on Mr. Vesey's being calumniated, and some persons speaking amiss of him. Had not the gentlemen of the Council been very active in this affair, they would certainly have been blamed, notwithstanding it is found convenient now to reprimand them for their zeal ; and if they took notice among other things, of Mr. Vesey's barbarous usage, that the resentments of some extravagant people have come to that pass as to threaten his life, which appeared very plain to the Council, can this in honor or justice draw down his Excellency's displeasure ?

As to the magistrates of the town they are indeed more at his Excellency's disposal.

Mr. Vesey has been sent for by the Grand Jury, and will inform you how he has been handled.

The Proclamation throws the guilt of this unpardonable outrage on the very persons who have complained of it, and who are sincerely in the interest of the church, and reflects in such an unchristian-like manner on Mr. Vesey, by pretending that he conformed to the church for filthy lucre, that a good man would blush to read it. These places are marked in the Proclamation, and his Excellency, notwithstanding the unexampled affront to religion, has neither sent, writ, nor spoke, to Mr. Vesey, that I can learn, on this affair ; so that you'll be pleased to judge, Sir, what favor or protection he is to hope for of our church, by the treatment of our minister. I have always looked on Mr. Vesey to be a religious, good man ; valuable to his parishioners, and inoffensive in his conversation, and if a testimonial of this were required, his parishioners in general would be desirous to do him justice.

Education.

Under this department of our paper, we would invite attention to the advertisement of a reverend and much esteemed friend, to be found in our columns. We do this not to invoke sympathy in his behalf, though his claim to it is strong ; but to express an opinion concerning one of the features of his system, which we deem of primary importance.

It must have been observed by those who have been accustomed to visit schools, that one great cause of failure in the case of some of the children, arises in part at least, from the system of classification usually adopted. It may comport with the convenience of an instructor, to divide his pupils into few classes and thereby diminish the time employed in the work of instructing, or in other words, of hearing recitations ; for it is chiefly at the recitation that the child's mind is drawn out, and the master instructs. This classification is often arbitrary, founded in some cases, even on the slight grounds of corresponding size, or equality in age. Now one of the most difficult tasks, (as every competent instructor knows,) is precisely this work of classification. In fact it is desirable, as far as possible, to avoid all arrangement into classes, and teach every pupil individually ; but if this cannot be done, one error at least, may be avoided ; we mean the great error of keeping back, on the one hand, those of lively faculties, for the sake of their more dull companions ; on the other, of dragging on the more tardy minds of those who are slow of apprehension, without thoroughly teaching them any thing.

Our friend is perfectly alive to the sad consequences of this error ; and therefore, though it involves much labor and expense to discard it, he

has nevertheless done so; and those who would see the beneficial results have but to visit his institution. Possessing, as we believe he does, more than ordinary qualifications for his work, we entertain the hope that he will find encouragement. With proper support, the institution under his charge is destined, as we think, to take a deservedly high station among seminaries for female education. We have not at present, time to speak of other features in the system pursued by Mr. Smedes, but hope ere long, to return to the subject.

The following essay from the pen of the Rev. E. B. Nichols, was originally published in the "Church of England Magazine," and has probably been seen by few of our readers. Such however is its intrinsic merit, that it will bear both rëpublication and rëperusal. With no attempt at "fine writing," it speaks plain truth and sound sense, in good English; and these are particulars which we freely confess, constitute in our view strong recommendations. We are the more ready to rëprint it because its general tone serves to convey to our readers, the character of what we shall endeavor, from time to time, to enforce on the important subject to which it refers.

We believe that piety and patriotism are alike concerned in the effort to arouse general attention to the proper training of the young in our country; that there never existed any people among whom it was more important to bestow this attention; as under God the preservation of our political institutions depends on the proper education of our children; and further, we think that *christianity* must form the basis of every correct system of youthful discipline and culture. We rejoice to find that able and good men are already in the field before us. We come to add our humble contribution to the general effort in this holy cause, and if as auxiliaries we prove not to be strong, we will at least hope to be found faithful.

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WHAT IS A GOOD EDUCATION?

Whatever be our station, the best way of providing for our families is by education. A good education is far better than what is called a good fortune. But what is a good education? Both rich and poor are concerned in this inquiry.

We may take a threefold view of education—that which relates to the *body*, the *mind*, the *heart;* and they are all important.

I. Education as it respects the body is that by which we gradually train up the child to the use of its limbs; laying the foundation, as far as we can, of a healthy constitution. The importance of attention to health and strength in the education of children scarcely needs to be insisted upon. However noble the mind, it must act through the body; and as we know how much the most skilful workman must be crippled by having only very bad tools to work with, just so is it with a sickly body — its pains, its weaknesses, must cripple at every step the energies of the soul, depressing the spirit, however willing, and forcing to inaction when the soul burns to be up and doing.

Though there is, no doubt, a natural difference in the constitutions of different children, yet none will deny that much depends upon the way in which children are brought up, whether they will be in after-life strong and vigorous, or weak and sickly. The word of God enforces an attention to health as a religious duty. Thus Paul, in one of his most solemn appeals to Timothy (1 Tim. v., 21–23,) suddenly breaks off to give him a caution concerning his health: "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality. Lay hands suddenly on no man, neither be partaker of other men's sins; keep thyself pure." And then follows a direction about his health, not to injure it by being too abstemious. Evidently showing thus much, that a regard to health is a religious duty, and therefore is an important part of education.

II. But there is a more important view of education than that which contemplates merely the strengthening of the body; viz., the education of the MIND.

We are called to fill certain stations in life, for none of which we are fitted without education; that is, without going through a course of instruction by which we become gradually fitted for that station.

Every employment has its art—something which must be learnt; and how miserable the condition of those especially who are dependent on their exertions for their support, who have been left uneducated, their minds undisciplined, taught nothing by which they might gain an honest livelihood! The Jews of old felt this very strongly, and had a proverb, which they applied to rich as well as poor, viz., that he that brought not his son up to some employment, brought him up to be a thief.

This part of the subject, the education of the mind, embraces a vast sphere. It includes the very important subject of *mental habits*. How important to a child's happiness and usefulness in life are habits of attention, order, diligence, obedience! But such habits must be formed by education. For what is a habit? That which we are disposed to do, and do easily, from having done it frequently. Hence the necessity of line upon line on our part, of act upon act on the part of the child; hence, in other words, the necessity of education.

As to the *particular knowledge* with which to store a child's mind, the great principle by which to be guided is this — impart that knowledge which will best prepare the child for the probable circumstances in which he may be placed in after-life. In this sense, the education to be given to the poor must be of a different character from that to be given to the rich. Endeavor to form in them both, habits of attention, order, diligence, obedience. The faculties of both should be strengthened by exercise — their memories, their judgments, &c.; but the objects about which they are to employ those faculties must vary with that great difference of outward circumstances in which it has pleased God, in his infinite wisdom, to place them. To educate children above their station is only laying the foundation for their future misery.

III. The third view we are to take of education is that of the HEART. This is the most important part of the subject, and about which there is by far the most mistake.

By the education of the heart is principally meant *giving a right direction to the affections*. We love, we hate, we hope, we fear, we joy, we sorrow; these feelings are called the affections. The education of the affections is the directing them to their proper objects; instructing children what they are to love, and hate, and hope for, and fear; what should be the chief source of their joy and sorrow; and so to instruct as to dispose them thus to regulate their affections. To love what ought to be loved, and in the degree and order in which it ought to be loved; to hate what is properly the subject of hatred, and to hate that only; to hope for that which is worthy of our hope; and in the degree in which it is worthy of our hopes; to fear that which we ought to fear, and that only; to regulate our joys and sorrows by the truth, by things as they are, and not according to any artificial, false value, which we may attach to them; — it is in the proper regulation of these affections that the future happiness of the child consists; and this, therefore, must be considered as emphatically the most important view of education. "Keep thy heart with all diligence; for out of it are the issues of life." The affections determine the will; the will determines the character. Man is what his heart is.

It has been said that love is one of our affections; but amid the many objects soliciting our love, and which we may be inclined to love, where must we turn to know what ought to be loved, and the degree in which it ought to be loved? where must we turn to know what ought to be hated? what ought to engage our chief hopes and fears, joys and sorrows? The answer is, To the word of God. The word of God must be the guide to direct the course of our affections.

On the very threshold of this subject, it reminds us of this most important truth, that to dispose the affections aright is the prerogative of God; that it is by the power of the Holy Spirit the unruly wills and affections of sinful man can alone be effectually controlled; and that therefore every attempt to educate the heart must be begun, continued, and ended, in a spirit of prayer and of faith in God's promises. Thus placing education on its right footing, as an instrument in the hand of God, powerless without his blessing, it may be remarked, that the word of God establishes this as the first principle by which to regulate every affection — a supreme regard to God.

We are to love what God commands us in his word to love. And what has God commanded us to love! O how astonishing the answer! God has condescended to propose himself as the object of our supreme love. The Old and New Testament alike proclaim this great truth. Deut. vi., 5, &c.: "Hear, O Israel: The Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might, And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children;" that is, make it the foundation of their education — love to God the great motive of all their conduct. And again, our blessed Lord says (Matt. xxii., 37:) "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment."

And the mode in which God proposes to awaken this love in our hearts is very observable, especially as a guide to those who would instruct others in that love. A mere command to love cannot call forth love. Nor does God thus deal with us. God does not merely say, "Love me;" he places his character before us in so lovely a light, as, when it is seen in that light, naturally calls forth our supreme love to him. In seeking, then, to implant this mainspring of right action in the heart of a child, we must place before him those particulars in which God has shown his love to man. And how precious are God's thoughts to us! How great is the sum of them! — if we should count them, they are more in number than the sand! Place that love before children in the various particulars in which God has manifested it as their Creator and Preserver. Teach them that by God they were made; that by him they have been holden up ever since they were born; that the use of their limbs, their health, food, raiment, home wherein to dwell, friends, parents, whatever tends to make life comfortable, is but as a stream flowing from the fountain of his love who filleth all things living with plenteousness.

"Unnumber'd comforts to their souls
His tender cares bestow'd,
Long ere their infant hearts conceiv'd
From whom these comforts flow'd.

But especially to awaken in them that supreme love to God on which must be built their whole character: dwell on the love of God in the gift of his Son for their salvation. "Herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins." (1 John, iv., 10.) To deepen the impression of the love of God, you must instruct them not merely in the fact of God sending his Son into the world, but in the particulars of that fact — the dignity of his person as God manifest in the flesh. (1 Tim. iii., 16; Heb. i., 3; Col. i., 16.

It is not recommended to teach a child the mysterious doctrine of God manifest in the flesh as a truth on which to *reason;* but to neglect to state, even to a little child, the fact in the connection in which the Scriptures place it, is to rob ourselves of one of the strongest motives which God has put into our hands to induce that child to right conduct. (Phil. ii., 3–8.) It is an important part of the education of the heart of a child to familiarize the child to the facts of our Lord's life — his miracles, parables, discourses, conduct generally, and particularly the circumstances of his death, as illustrating those dispositions which they are to cultivate. Even to children, the Saviour has left an example that they should follow his steps: in his early piety (Luke ii., 46, 47;) obedience to his earthly parents (Luke ii., 51;) his compassion toward the distressed (Matt. xx., 34;) his readiness to forgive injuries (Luke ix., 54, 56; xxiii., 34;) humility and lowliness of mind (Matt. xi., 29; contentment with a mean condition in this world (Luke ix., 58; Mark vi., 3;) unwearied diligence in doing good (Acts x., 38;) cheerful submission, under the severest sufferings, to his heavenly Father's will, (Matt. xxvi., 39,) &c. And he has sweetly commended this example to children by his gracious notice of them: "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." But in the endeavor to educate the heart of a child, not only the example, but the atonement of Christ must be presented to him. His state as a sinner must be explained to him; and that the chief object for which Jesus Christ came into the world was to save sinners, to remove from us, through his sufferings, the punishment due to our sins. The necessity of faith in the death of Christ, as the only means through which we can be restored to God's favor, must be impressed upon the heart of a child, in language adapted to its capacity. As also the resurrection, ascension of our Lord, and the object of it — to become for them an advocate with the Father, and that he might send the Holy Spirit to make them holy — and that all these blessings flow to them from the love of God. Thus instructing children in the love of God, we may confidently look, through his promised grace, for the kindling of love to God in their hearts; and upon this we may ground those duties to God and our fellow-creatures which are the proper expressions of that love. For instance, prayer is one of the first duties to be enforced on a child. Ground it upon this great principle, the love of God. What a motive to prayer is the consideration that God is love; that in the depth of his sympathy with us he commands us to make every want and sorrow known to him; to cast all our care upon him, believing that he careth for us! (1 Pet. v., 7.) It is no burden to go to an earthly friend and tell him all your trouble; and why? because you are assured of his love. And thus will prayer be felt to be our privilege, when we have been enabled to take this view of the character of God.

Upon the same principle must we ground the duties we owe to our fellow creatures. For instance, do we wish to form in our children a forgiving temper? this is the great motive to urge, "Forgiving one another, even as God for Christ's sake hath forgiven you."

But the word of God instructs us, that as God must be the object of our supreme love, so must we hate that which he hates. That which God is represented in his word as so peculiarly hating, is *sin* — that is the transgression of his law. He is said to be of purer eyes than to behold evil, and cannot look on iniquity (Hab. i., 13.)

In the education, then, of the heart, we must instruct children to abstain from all appearance of evil; to abhor that which is evil — that is, whatever is a trangression of God's law, however it may be recommended by custom, example, fashion; enforcing this from its hatefulness in God's sight. Are they inclined to tell untruths, to deceit? Remind them that the word of God declares, "he that worketh deceit shall not dwell within God's house; he that telleth lies shall not tarry in his sight," (Ps. ci., 7.) That "lying lips are an abomination to the Lord," (Prov. xii., 22; Acts v.;) "that the Lord shall cut off all flattering lips," (Ps. xii., 3.

The awful fact must be plainly disclosed to them, that the world in which they live is a wicked world; that people in general are not making it their chief concern to please God; that many of the maxims and principles the world adopts as rules of action, are directly opposed to God's will as declared in the Scriptures (Luke, xvi., 15;) and that they must hate these maxims and principles, so that there should be in these respects a marked distinction, a broad line of separation, between them and the world. Show them that the word of God in the strongest terms expresses this (Rom. viii., 7; 1 John ii., 15; Jam. iv., 4;) that so far must we carry this hatred — not to the persons, but to the corrupt principles of the world — that even if our nearest relations would lead us to sin, we must forego their love rather than comply, (Luke xiv., 26)

Again: in educating the heart of a child, in directing the child where to place its chief hopes, the same great principle must be inculcated; a supreme regard to God — to his promises, as declared in his word. Our chief hopes must repose on God. Hope is the expectation of good which we do not as yet possess. Young people enter life indulging many hopes from the expectation of good to be derived from this world; but we must educate their hearts by showing them how much they are in danger of overrating what this world will do for them — not to make them dissatisfied with this life, but to lead them to desire that which God promises in another and a better life. Think not that God has implanted so strong an affection as that of hope, without providing for its gratification. The good which God has promised in the Gospel to every penitent sinner who believes in Christ, is such, so vast, so precious, that language cannot express, imagination cannot conceive it. In that one promise of eternal life is wrapped up expectations of good so splendid, that the mind sinks beneath the weight of the thoughts to which they give rise. The word of God assists us, as far as it is possible, in the camparisons it uses; borrowing from all that is joyous, and glorious, and grand, among men, terms to convey to us the happiness of heaven. It is an invitation to the marriage-supper of the Lamb; an inheritance incorruptible and undefiled, and that fadeth not away; a kingdom which cannot be moved; a crown of righteousness; the dignity of a king without his cares; fulness of joy at God's right hand; these are the terms it addresses to our hopes. The redeemed sinner becomes an heir of God and joint heir with Christ, and is to be glorified with Christ. "To him that overcometh (are the words of Christ himself) will I grant to sit with me in my throne, even as I also overcame and am set down with my Father on his throne." Are these terms too magnificent to interest the heart of a child? The word of God condescends to their capacities — "God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; God shall dwell with them, God himself shall be with them, and be their God. We should thus present heaven to children as the object of their supreme hope; as the place where they shall enjoy the immediate presence and increasing love of the Father who hath made, the Son who hath redeemed, the Spirit who sanctifieth them and all the elect people of God. Let no one think this a subject by which the heart of a child will be unaffected. It is that glorious subject to which our church directs the attention of children in the very first lines of the Catechism. "What is your name? Who gave you that name? My godfathers and godmothers at baptism; wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven." Oh, when entering the wilderness, to have Canaan thus brought to our view! Why do we so lose sight of it in the course of our journey?

Again: as we must feed their hope with the joyous expectation of heaven, so must we direct them what above all things to fear: not the world's dread laugh— no, nor its persecution, though it were even unto death; but the anger of God. "I say unto you, my friends, be not afraid of them that kill the body, and after that have no more that they can do; but I will forewarn you whom ye shall fear: fear Him who, after he hath killed, hath power to cast into hell; yea, I say unto you, fear him."

Thus to educate the heart, its love and hatred, hope and fear, by a supreme regard to the will of God as declared in his word; taught to look to God as its portion, and heaven as its home — this constitutes by far the most important part of education; nor can that, strictly speaking, be called education which neglects it, or which is conducted on the presumption, that by educating the mind, the education of the heart will follow almost as a matter of course, because this is utterly to disregard those views which the holy Scriptures give of the depravity of human nature, and of the means to which they direct us to influence the heart to what is right.

To the inquiry, then, What is a good education? the reply is, the Bible must form the basis; as religion, the religion of the Bible, can alone fully unfold to man the purposes of his existence, and supply him with ability and motives to pursue them.

MAN'S MISERY AND GOD'S MERCY. — There is nothing in the world which does not show either the misery of man or the mercy of God — either man's impotence without God, or his power with God. The whole universe teaches man that he is corrupt, or that he is redeemed; teaches him h greatness or his misery. — *Pascal.*

Practical Christianity.

EXCERPTA.

We know not how we can open this department of our publication more to our own satisfaction, or more to the gratification of our readers, than by introducing to their acquaintance old Arthur Warwick.

The work from which our extracts are made, was first published in 1637, and is called "Spare Minutes or Resolved Meditations and Premeditated Resolutions." The author (thus speaks the late Mr. Hazlitt in the Retrospective Review) "was a clergyman, and a pious one, whose high delight was to hold divine colloquy with his own heart — 'to feed on the sweet pastures of the soul.' He was an aspirant after good, who was never less alone than when without company. The well, in which truth is hidden, he discovered to be the heart of man — he sought for it in his own heart, and he found it there. He was not without hopes of this world, and already lived in futurity. The style of his work is as singular as its spirit is excellent. Brevity was his laborious study — he has compressed as much essence as possible into the smallest space. His book is a string of proverbial meditations and meditated proverbs. He does not speak without reason, and cannot reason without maxim. His sentiments are apposite, though opposite — his language is the appropriateness of contrariety — it is too narrow for his thoughts, which show the fuller for the constraint of their dress. The sinewy athletic body almost bursts its scanty apparel. This adds to the apparent strength of his thoughts, although it takes from their real grace. He comprised great wisdom in a small compass. His life seems to have been as full of worth as his thoughts, and as brief as his book. He considered life but his walk, and heaven his home; and that, travelling towards so pleasant a destination, 'the shorter his journey the sooner his rest.' The marrow of life and of knowledge does not indeed occupy much room. His language is quaint in conceits, and conceited in quaintness — it proceeds on an almost uniform balance of antithesis — but his observations are, at once, acute, deep, and practical."

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Each true Christian is a right traveller: his life his walk, Christ his way, and heaven his home. His walk painful, his way perfect, his home pleasing. I will not loiter, lest I come short of home: I will not wander, lest I come wide of home, but be content to travel hard, and be sure I walk right, so shall my safe way find its end at home, and my painful walk make my home welcome.

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It is some hope of goodness not to grow worse: it is a part of badness not to grow better. I will take heed of quenching the spark, and strive to kindle a fire. If I have the goodness I should, it is not too much; why should I make it less? If I keep the goodness I have, it is not enough; why do I not make it more? He never was so good as he should be, that doth not strive to be better than he is: he never will be better than he is, that doth not fear to be worse than he was.

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There is nothing to be gotten by the world's love; nothing to be lost (but its love,) by its hate. Why then should I seek that love that cannot profit me, or fear that malice that cannot hurt me? If I should love it for loving me, God would hate me for loving it. If I loath it for hating me, it cannot hurt me for loathing it. Let it then hate me, and I will forgive it; but if it love me, I will never requite it. For since its love is hurtful, and its hate harmless, I will contemn its hate, and hate its love.

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Had I not more confidence in the truth of my Saviour than in the traditions of men, poverty might stagger my faith, and bring my thoughts into a perplexed purgatory. Wherein are the poor blessed, if pardon shall be purchased only by expense? Or how is it hard for a rich man to enter into heaven, if money may buy out the past, present, and future sins of himself, his deceased, and succeeding progeny? If heaven be thus sold, what benefit has my poverty, by the price already paid? I find no happiness in room on earth. It is happiness for me to have room in heaven.

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There is no estate of life so happy in this world, as to yield a Christian the perfection of content: and yet there is no state of life so wretched in this world, but a Christian must be content with it. Though I can have nothing here that may give me true content, yet I will learn to be truly contented here with what I have. What care I though I have not much; I have as much as I desire, if I have as much as I want; I have as much as the most, if I have as much as I desire.

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A large promise without performance is like a false fire to a great piece, which dischargeth a good expectation with a bad report. I will forethink what I will promise, that I may promise but what I will do. Thus, whilst my words are led by my thoughts, and followed by my actions, I shall be careful in my promises, and just in their performance. I had rather do and not promise, than promise and not do.

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The speech of the tongue is best known to men: God best understands the language of the heart. The heart without the tongue may pierce the ears of heaven, the tongue without the heart speaks an unknown language. No marvel, then, if the desires of the poor are heard, when the prayers of the wicked are unregarded. I had rather speak three words in a speech that God knows, than pray three hours in a language that he understands not.

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When I see the heavenly sun buried under earth in the evening of the day, and in the morning to find a resurrection to his glory, why (think I,) may not the sons of heaven, buried in the earth, in the evening of their days, expect the morning of their glorious resurrection? Each night is but the past day's funeral, and the morning his resurrection: why then should our funeral sleep be other than our sleep at night? Why should we not as well awake to our resurrection, as in the morning? I see night is rather an intermission of day, than a deprivation, and death rather borrows our life of us than robs us of it. Since, then, the glory of the sun finds a resurrection, why should not the sons of glory? Since a dead man may live again, I will not so much look for an end of my life, as wait for the coming of my change.

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I know but one way to heaven, I have but one Mediator in heaven, even one Christ: and yet I hear of more ways, more mediators. Are there then more Christs? "Are the Lord's ways as your ways," that we must go to the King of heaven as unto a king on earth? Or if we must, yet if my king bid me come, shall I send another? If he bid me come unto him, shall I go unto another? If he bid me ask for peace only in the name of the Prince of Peace, why should I mention the Lady Mary? If I shall be heard only in the name of his Son, why should I use the name of his servants? Were it a want of manners, or a want of obedience, to come when I am bid? Is another better, or am I too good to go in mine own errands to the Almighty? Because the Son was worse used than the servants on earth, shall the servants therefore be sooner heard than the Son in heaven? There are still unjust husbandmen in the Lord's vineyard, who not only abuse the servants, but kill again the Son, and rob him of his due inheritance. When the Lord therefore of the vineyard cometh, what will he do to these husbandmen? I do not envy your glory, ye saints of God, yet I will not attribute the glory of my God to his saints. How shall my God glorify me, if I should give his glory to another?

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To be without passion is worse than a beast; to be without reason is to be less than a man. Since I can be without neither, I am blessed, in that I have both. For if it be not against reason to be passionate, I will not be passionate against reason. I will both grieve and joy, if I have reason for it, but not joy nor grieve above reason. I will so joy at my good as not to take evil by my joy: so grieve at my evil as not to increase my evil by my grief. For it is not a folly to have passion, but to want reason. I would be neither senseless nor beastly.

Persecution for Righteousness' Sake.—The devil continually deceives men by this maxim, Be honest, and you must be prosperous. Nothing can be more false. Who does not perceive, that in this feigned recommendation of integrity, the enemy of our soul is in reality but keeping alive our worldliness, and holding out hopes to our cupidity. Does this maxim mean that our prosperity either in this world or in the world to come, will be insured by our obedience, our fearless obedience to the will of our Redeemer? or, is not rather the real meaning of this specious sentence this — Prosperity and ease in this world are the proper objects of your pursuit: keep this ever before you; and remember that, if you are satisfied with a moderate degree of honesty, you will find it useful to you — if only by the character it will procure you? But did any one, with any experience of mankind, ever seriously believe, that uniform, universal honesty will secure his prosperity in this world? If God choose thus to reward any faithful man in this life, he can do so; but he has not promised to do so. And so far from this being the ordinary course of his providential government, I do believe it to be the experience of all ages and of all countries, that there is no profession, no walk in life, however exalted or however humble, in which rigid, undeviating integrity will not expose men to suffering and loss. If it were not so, why should our Saviour warn his disciples, as the permanent and universal condition of their discipleship, that they who follow him must first take up their cross? If it were not so, why has he warned his apostles and their successors to the end of time, that when they go forth at his command to communicate truth to a benighted world, to proclaim the love and mercy of God, and to promote peace, and happiness, and good-will among mankind, they are to expect persecution and contempt and it may be death itself, as the reward of their fidelity? If it were not so, why should that mitigated brightness which shines in the best of men, softened as it is by a partaking in human weakness and infirmity, irritate and provoke those who hate the light because it manifests and exposes the wickedness of their hearts? Let any man be determined to be undeviatingly honest, to depart from his duty neither to gain the favor nor to avoid the displeasure of man, and he will soon discover that he has made enemies for himself; it may be — it sometimes is — enemies numerous and strong enough to blast his prospects of earthly prosperity and comfort. Men will not endure to have others more honest than themselves, except so far and at such times as it may suit their selfish interest or caprice. Now if this be true of every man, it is most true of the minister of God. Let him be honest

enough to speak the truth as Christ did; to preach, not what is agreeable or what is fashionable, but what is true; not to pass lightly over the corruption of his hearers, but to lay bare the mortifying wound, and touch the very exact vice which men wil not endure to have attacked or noticed; and he will soon be obliged to feel, as Christ and his apostles did, that he is hated and counted as an enemy, because he has told the truth. — *Rev. J. C. Crosthwaite.*

State of the Dioceses.

This portion of our columns is to be devoted to passing occurrences of interest in the several dioceses. We have thought it best however, in the commencement of our labors to present a brief view of the condition of the several portions of the church, as far as the materials in our possession would enable us to prepare it. We of course offer it not as a complete picture of the dioceses, but merely as affording to the reader something like a general view of the condition of the church. He will thus be enabled the better to appreciate the effect of such events touching the dioceses as we may hereafter present. We shall from time to time endeavor to make a general review of the whole. Our purpose in this department it will be remembered is the mere statement of *facts*. To our readers we willingly leave the work of inference and comment.

MAINE.

This diocese is slowly improving. Though feeble, it may, notwithstanding, be deemed, in a comparison with the past, advancing. It has indeed but few churches and few clergymen, yet there appears, to us at least, to be more zeal. There are however untoward circumstances that must, we fear, long prevent its rapid growth.

It is yet a part of what is termed the "Eastern Diocese," and consequently is under the episcopal charge of the presiding bishop. In 1839 it was resolved to procure if possible the assent of the dioceses of Massachusetts and New-Hampshire to a withdrawal of Maine from the eastern diocese. No assent of Rhode Island was asked because she was supposed regularly to have withdrawn herself. From Massachusetts no answer was received, and in New-Hampshire there has been no action on the application, and thus matters now stand.

NEW-HAMPSHIRE.

From this diocese we have no recent intelligence of interest to communicate. Its condition however, is not worse than it has been.

MASSACHUSETTS.

There is much to encourage in looking back on the progress of the church in Massachuetts for the last two years. It is growing in strength, and though its career is marked by no event of prominence, yet has it steadily advanced in prosperity.

RHODE ISLAND.

This flourishing diocese still continues to prosper. A recent change has been made in the plan of conducting its domestic missions. In 1832 a voluntary association of the clergy, known as the Convocation of Rhode Island, was formed; and by its instrumentality several new parishes were formed and clergymen procured. This arrangement was not entirely satisfactory to all the clergy. Some supposed that the voluntary association might trench on the episcopal authority; and that it should in some mode be connected with the Convention. In 1839 a canon was passed appointing a board of missions, to consist of such of the clergy as would plegde themselves respectively to pay an annual sum equal at least to one-tenth of their salaries. Of this board the Bishop was made *ex officio* president, and no missionary was to be appointed without his approbation. An annual report was to be made to the Convention.

Every clergyman in the diocese, save one about to remove, became a member of the board; and the first annual report stated that every missionary station in the diocese, *but one*, was occupied. The plan in the opinion of our brethren of Rhode Island, has worked well. It seems to have conduced to harmony and more efficient action. The principle is distinctly recognised that the church is a society to which belongs the peculiar and appropriate work of propagating the gospel; and as distinctly repudiated is the principle of setting up, within the church, independent societies, *on the ground of superior sanctity.*

In the last convention (June 1840,) a strong expression of opinion as to the good old plan of catechising, was made by the convention, and its general adoption earnestly recommended.

A committee was also appointed to draft a history of the Church in Rhode Island from its first establishment, to be presented to the next convention. In short the evidences of earnestness and zeal are most encouraging.

CONNECTICUT.

This old and much respected diocese seems steadily to hold on its way, gradually increasing in outward prosperity, and as we trust, in spiritual advancement also.

In the ecclesiastical year that ended in June last, the rite of confirmation had been administered to 422 persons; ten deacons and seven priests had been ordained, and thirteen candidates for orders were on the bishops list. The bishop states that he is much less interested than many of his brethren in the writings of the Oxford divines; nor does he believe that their effects, either for evil or good, are likely to be such as are apprehended.

He supposes that the support of the church in England by means of its established character and connexion with the state, has rendered many there unmindful of its divine origin, and the permanent obligation of its divine institutions; and to such the Oxford writings may be useful in fixing attention upon a foundation for the church much older than any establishment of it by human laws. And if sometimes an undue veneration is manifested for the early fathers, or undue regard shown for ceremonies discarded at the reformation, these will do but little harm in a country of free discussion. He thinks also, that party politics and sectarian prejudices, have created much of the heat of controversy exhibited in England in relation to the Oxford tracts. Here no change of our doctrines, discipline, or usage, is in his opinion, to be apprehended.

NEW-JERSEY.

Since the consecration of the present bishop of this diocese, its progress has been one of steady advancement. The spirit which prompts its diocesan is well illustrated by one of the sentences of his last episcopal address: "there never was a greater error (says he,) than theirs, who told me on my entrance into the diocese, that the church would never grow in West Jersey. *They had not tried it.*" The simple cause of the present prosperity of this diocese is, that the Bishop does "try it," wherever the least opportunity offers. He labors steadily, and spares no pains to do his work well.

The diocese seems alive to the importance of making some permanent provision for the support of the episcopate. The present bishop has almost entirely sustained himself, and fortunate has it been for the New-Jersey Church that such has been the case. The simple plan proposed for building up the episcopal fund, (now amounting to but $5000,) is an annual contribution of every pew-holder or head of a family, of one dollar. The salary of the bishop is nominally $2400; it is proposed to pay to him out of the annual contribution thus made $1000, and to add the residue to the fund. With the number of churchmen in New-Jersey, the fund would rapidly accumulate without a heavy tax on any one; and the convention hesitates not to say to churchmen that the labors of the bishop, so long and vigorously applied for their benefit without charge, are entitled to a better requital than they have hitherto received.

St. Mary's Hall, Burlington, an institution founded by the Bishop for female education, is flourishing, we are informed, under the care of the Rev. Mr. Germain.

St. Matthew's Hall, for boys, has recently opened at Port Colden, Warren county, under the direction of the Rev. Mr. Babbit, and promises well.

PENNSYLVANIA.

According to the last annual statement of the bishop to his convention, made in May last, there were ninety-seven clergymen belonging to the diocese, and twenty-three candidates for orders.

An extract from the bishop's address, in speaking of the "Society for the Advancement of Christianity in Pennsylvania," will best present the picture of difficulties which the church has to encounter.

"To this admirable institution is due, under God, the far greater portion of the increase of the church in Pennsylvania, beyond what was left of it after the war of the revolution; and it continues to labor, unfatigued, and with as great success as can be expected, among a population generally ignorant of our principles and mode of worship, and too frequently either prejudiced against them, or not disposed to inquire into their merits. For such a population, quiet and persevering effort is, though a slow, the only method from which a good result may be hoped for; and our society fills completely this difficult function, continually endeavoring to build up our few and scattered materials, with such others, and these also but too few, as the course of things may bring within our influence, yet without an intrusive and proselyting interference. I call this Society "ours;" for it is so, both in spirit, in common feeling, and common interest, and also in form, as it was adopted by the convention of our diocese at the first meeting after it was established, in the year 1812, and the adoption was recognized anew, when our whole legislation was revised in the year 1829. For this cherished instrument of the prosperity of our Zion, I ask your constant and increasing bounty; which you may be sure from past experience, will be faithfully applied. Speak often of its claims among the congregations to which you respectively belong; and urge them, as they love their church, as they love this Commonwealth, to be generous to our Society for the Advancement of Christianity in Pennsylvania. Its anniversary was celebrated on the evening of the Epiphany in St. James' Church in this city, the Rev. Mr. Clemson being the preacher. And the report announced the very creditable fact, that an average of more than 20 missionaries had been constantly employed through the preceding year, 29 including the various changes, and 10 young men aided in their prepara tion for the ministry — all, at the very moderat

outlay of about $3700 — 'the preaching of the word, and the ministrations of the blessed Gospel,' being 'to nearly 60 congregations,' organized or unorganized.

"At present, there are in the employ of the Society 24 missionaries."

A committee in the diocese has it in charge to inquire what action, if any, can be had on the part of the convention to establish and support a weekly or monthly periodical publication, to be under the control and direction of the ecclesiastical authority of the diocese.

MARYLAND.

The most important event of recent occurrence in this diocese is the election of the Rev. Dr. Whittingham as its bishop, and his subsequent consecration. He has but just entered on his labors, and consequently we have yet no statement from him of the condition of the diocese.

VIRGINIA.

The latest view of the condition of the Virginia church, is that contained in the following report made to the Convention of the diocese by a committee on the state of the church, in May last.

"Regarding with confidence that information which flows in upon us from every portion of the diocese at these our annual Conventions, there is ground of unfeigned satisfaction at the general aspect of advancement and success marking the condition of the church. The favor of God has manifestly crowned her through the past year with many signal blessings. Very cheering indications of growth in outward and inward prosperity abound on every hand. Among these may be specially noticed an increase of faithful ministers, mainly in the prime and vigor of life — the establishment of new parishes, some by division of the old, and others reclaimed from hitherto waste and neglected ground — the erection of churches and preparation for more, together with the provision of parsonages, in connection often with suitable glebes.

"It is not however in these things that we should repose with unhesitating assurance of the divine benediction, were we not able to add that the year has been marked by displays of divine power in operations of the Spirit on the hearts of men, surpassing very much the recent experience of the church within our borders. Additions to her communion have been many, and under circumstances inspiring hope that those who have thus joined themselves unto the Lord, are of such as shall be forever saved. Blessings of grace have descended on our congregations and literary institutions, attended by tokens of a divine work so clear, and fruits of faith so unequivocal and authentic, that the best anticipations of good for both worlds may be safely fostered.

"In the peace, harmony, and brotherly love, so happily distinguishing our Zion, we have a fruit of true religion which claims all our gratitude to the Divine Author of every good and perfect gift; whilst to this we are enabled to trace that favorable regard and attentive scrutiny which many around us are beginning to bestow on those principles of faith and government, fraught with so many excellent results of pastoral, fraternal, and social concord, quiet and order.

"Your Committee would recommend to the special favor of the Convention the efforts now being made to have prepared and published for distribution in this diocese, religious tracts suited to its various wants. We are certainly very much in need of such; as those in all respects suited to our peculiar circumstances cannot be procured. There are many valuable publications on the general doctrines of redemption accessible to us, but when we look for such as in a proper spirit exhibit the church in her distinctive features and claims, according to the views of our people, as well as fitted to remove the prejudices, convince the judgment, and sway the affections of others, they are not to be found. The servants also have in this respect a most sacred claim upon us, and for them there should ever be a full supply of plain brief publications, of a character which for many reasons the South only can provide. But this, like every good work, requires the countenance and aid of the members of the church. Their attention must be directed to the subject — the tracts must be sought and purchased, and circulated, and a strong interest excited in them, or nothing effectual can be done in this excellent work, a work which should need no other commendation than the rich blessings which must attend the hearty cöoperation of all in zealous endeavors to speed and further the same.

"The subject of diocesan missions your committee deem worthy of renewed consideration. It will not be questioned that the church in Virginia has neglected this work to her own cost, and that it is high time to give to it the most efficient attention. The experience of other dioceses is amply sufficient to show that a society, such as the one existing under the authority of this Convention, if in active operation, would prove an instrument of vast power in extending the church and blessings of the gospel among the people within our borders. It furnishes the only means by which we can supply and build up our waste places, or afford effectual aid to the weaker parishes. During the past year something was done in this way, and much more might be accomplished did the church duly appreciate the object; or were it with sufficient frequency and distinctness pressed upon the notice and sympathy of her friends. Your committee feel assured that few things demanding the attention of the diocese could elicit a more ready and liberal support than this, if properly presented to the people at large.

"And whilst the whole diocese is deeply interested in the prosperity of this society, there is one part of our population whose welfare we regard as intimately connected with its success. It will doubtless be necessary to adopt some system for improving the spiritual condition of the colored race amongst us. Over this claim it is presumed the church can no longer sleep, nor can the ministers of the sanctuary rest whilst it is neglected. But whatever is done, whether through the agency of catechists, or scripture readers, or ordained ministers of the gospel, this missionary society must be one of the chief instruments in carrying out the plan adopted. But time would fail us to suggest the many considerations which bespeak especial regard, and urge immediate attention to your diocesan missionary operations. To God's blessing and the care of his people is the object earnestly commended."

The Seminary at Alexandria is prospering.

The High School, also at Alexandria, though but recently established, bids fair to fulfil the most sanguine hopes of its friends. Conducted, as it is, on Christian principles, already in the first year of its existence has it been blessed with the favor of Heaven. The principal thus speaks in his report to the trustees.

"But that which beyond all things else furnishes matter of rejoicing, and ground of encouragement for the future, is the good tidings I have to communicate to the trustees, that by a gracious visitation from on high, nearly every pupil at the school, if not every one, has been within the last few months solemnly awakened to a deep religious concern; and with at least ten — and I believe with several more — there is evidence of the birth unto righteousness. Truly God hath blessed us, beyond even our hope, and may he abide with us, and make this a place and a school sacred to himself, and to the glory of the Redeemer.

The whole number of clergy belonging to the diocese is 83.

SOUTH CAROLINA.

From this diocese we have but little to communicate. The new bishop, (Dr. Gadsden,) has but recently been consecrated, and has therefore made as yet no statement of the condition of the diocese. It may however, we believe, be said that the general state of the church in South Carolina is that of increasing prosperity.

GEORGIA.

This diocese has recently elected as its first bishop, the Rev. Stephen Elliot, jr., who is yet to be consecrated. It is understood that the bishop elect is to take the pastoral charge of a new parish in Savannah. This, however, appears to be a temporary arrangement, adopted as affording at once to the bishop a competent salary. Now that Georgia has her own diocesan, it cannot be reasonably doubted that the church will rapidly increase. The field is a good one.

KENTUCKY.

It seems to be the opinion of the church in this diocese that its Theological Seminary is in a condition to require no other instructor than its rector, the Bishop.

The Bishop proposes to sell the Seminary, not however to divert the funds given originally to purchase it, to any other than the purpose of theological education. He presents the plan of a literary institution, and would have the seminary transferred to the seat of such institution.

The proposed institution will be best explained in the Bishop's own language.

"Around some plain, moral, country village, in the midst of which there shall be a select grammar school for the town boys, and others who can conveniently board about in town; and a central building for library, lecture, and other public purposes; let there be secured in succession six common residences, with from ten to fifty acres of land adjoining each — two for grammar schools — and four for the four college classes. Adjoining each of these dwellings let cheap frame buildings at first be erected for school, reading and dining room, and for sleeping rooms for twenty-five boys or young gentlemen. At the head of each of these families, let a judicious clergyman or pious layman, himself a competent and experienced teacher, be placed. Let his emoluments be, the tuition of the twenty-five, at $40 a year, and the board of the twenty-five, at $100, — or let him transfer the boarding establishment to a steward. Here are all the means of securing seclusion in the country, small numbers together, careful and constant supervision, and something like the mellowing and hallowed influences of home and of domestic life. And yet each family of twenty-five, whilst distant about a mile from the neighboring families, is only a mile from town. Some of the heads of these families will be professors in the natural sciences, in chemistry, natural philosophy and astronomy; and by collecting students from all these families, the tickets for these lectures will be the moderate

compensation of the lecturers. There can be more seclusion and minute supervision than in the best regulated Round Hill schools, whilst there remain all the advantages of college combination, for spirit and for strength. Nor would such a plan be greatly expensive. Suppose fixtures for each family of twenty-five to cost $4,000, the whole six families can be accommodated for $24,000, much less than the cost of one large college building. The village would ordinarily provide for its own grammar school, and the central building, library and apparatus, to begin with, might be limited to $6,000, making the whole expense $30,000, and this spread over a period of five or six years: for the grammar schools alone would be established the first year, and each of the college classes provided for, year after year, as they sprung into existence."

Another item of intelligence from this diocese is the recent address of the Bishop to the Methodists assembled in their annual conference, proposing an union between them and the church. The basis of this union will be seen in the following extract from his letter.

"Can a rëunion take place? The answer depends, first perhaps, on the question, how far each side is wedded to its own peculiarities, inconsiderable as they are; then on the measure of real christian love and sympathy pervading both sides; and then on the willingness to make mutual concessions.

"The writer speaks solely in his own individual capacity, when he says, that there is no measure of concession, reasonable or unreasonable, *not absolutely involving principle*, which he would not be willing to make, in view of an end so unspeakably auspicious and desirable. He would be cheerfully willing to adopt a modified itineracy, love-feasts, and class-meetings, and to take such gradual, but prospective measures for rëunion as should shock no man's prejudices, and take, if necessary, a generation to bring about a perfect union.

"On the part of the Methodists all that would be necessary would be a gradual return to the use of some form of Common Prayer; and a slight concession to the Episcopalians upon the question of a succession in the episcopacy.

"That concession, on the writer's part, seems very slight and perfectly reasonable. It is not at all necessary that the Methodists should admit directly or indirectly, that, in their opinion their ordination is not as good as any in the world. The Episcopalian seriously doubts its entire regularity. With regard to the orders of the Episcopal Church, Methodists have no scruple. Now grant if you please, that the opinion of the Episcopalian is an absurd prejudice, worthy only of a smile: he has magnified it into principle. Why not, for the sake of union humor his prejudice; and both receive an ordination which both regard as alike regular and valid? Both look with profound veneration and respect upon the Moravian Church. Why not meet on the ground of her primitive and apostolic episcopacy? Why might not the Bishop of the Methodist Episcopal Church of Kentucky obtain his ordination as bishop from the Moravian Church?

"The writer is wholly unprepared to suggest any preliminary measures in view of speedy rëunion. He is anxiously agitating the question in all companies where it is likely to awaken thought or elicit discussion: and he takes this method of approaching a great and highly respectable body of Christian ministers, when assembled together to discuss the great interests of the Redeemer's kingdom, in the hope that some little good may be done, though utterly at a loss what to suggest."

OHIO.

The condition of this large and increasing diocese is in some respects prosperous. Its able and industrious bishop has recently, in an address to his Convention, expressed in the plainest terms his disapprobation of the "Oxford Divinity," as being "thoroughly unscriptural, thoroughly contradictory to the doctrines of our Articles and Homilies, and great standard divines, thoroughly Popish in principle, and to a great extent Popish in its present ramifications and developments." He thinks that "the many mixtures of good things, from sound divines," by which the Oxford "publications have been seasoned and commended" serve but to render them more effectual to deceive the unwary, and "produce a hurtful impression upon the minds of our young men in divinity." The Bishop has therefore written and published in opposition to what is termed "Oxford Divinity."

The support of the Episcopate in Ohio is a subject to which the diocesan, however reluctantly, has been compelled to refer. We give his own language.

"When it comes to this, that the Bishop of the Diocese receives almost less for his support, during the progress of nearly a whole year, than he is obliged to pay to his hired laborer; when it comes to this, that after having spent all the little means that he brought with him when he came to the diocese, and all that he has since been able to earn by positive labor and toil, beyond his official duties, and all that could be borrowed till it would be dishonest to borrow any more, for the most economical support of his family, the Bishop of this diocese is after all sustained, as is actually the case, by the kind consideration, the positive charity, of friends out of the diocese, on whom he has no manner of claim, — the churches on which he has a perfect claim, having paid only about one-tenth of what they promised for the year, and yet the prospects of any thing better for the year to come being exceedingly unpromising, — it would seem high time that considerations of personal delicacy were laid aside, and that the crisis in the episcopate of this diocese should be fully exhibited. For particulars of accounts, the Convention are referred to the report of the treasurer, which will be presented in due time. Some parishes have fully done their duty. Their pledges at the last Convention have been redeemed. But when it is known that three-fourths of the parishes have done nothing, it must be manifest that with a deficit in the salary of the last year, of nearly seven hundred dollars, to make up, the few that have done their duty could accomplish little more than the filling up of that deficiency. Without dwelling any further on what has been done or left undone, I must take leave to say that it is utterly impossible to go on in this way any longer. Go any further into debt for the means of living, I will not. Depend upon the charity of individuals of other dioceses, when we have some seventy parishes of our own, whose duty it is to see to this matter, and who are able to see to it, and who I believe are willing to see to it, and only wait to be properly applied to, is utterly out of the question. I must expect this Convention to make this matter the subject of their most mature and serious consideration at this time. That one minister of this diocese, who is the most dependant upon all variations of times and seasons and feelings, all whims and caprices, all negligence, forgetfulness, indifference, irregularity, and parsimony, for his support, whose faithfulness may have the least personal sympathy for its encouragement and the strongest personal temptations for its ruin, because every other minister can more easily relinquish his place, if it do not please him, — that minister is the Bishop of this diocese. One thing, brethren, is absolutely necessary: that I should know this year what I am to receive for the support of my family — and when I am to receive it. If you desire your Bishop to be able to give an unburdened mind to the great cares of his diocese, and to go out upon his visitations of the churches, and his long and many painful absences from home, without being loaded with anxieties which ought not to be borne on such errands, you will have to see to it, that he may know not only what amount the diocese will promise for his support, but the *times when* he may count upon its coming."

The bishop's salary by a vote of the convention was fixed at $2000, and the several parishes were assessed to that amount, the basis of assessment being the amount of salary paid by each parish to its clergyman.

The cause of diocesan missions it would appear is not adequately supported in Ohio.

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